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ESSAYS

ON

MODERN MANNERS.

ADDRESSED TO

PERSONS OF EVERY DENOMINATION,

PARTICULARLY TO

PARENTS;

And humbly dedicated to

BEILBY, Lord Biſhop of LONDON.

By G. NEALE,

Curate of St. Margaret Pattens, Rood-lane, and Lecturer of St. Bennet, Gracechurch.

Nova vincendi ratio.——CIC.

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MVSEVM
BRITAN
NICVM

DEDICATION.

TO THE

RIGHT REV. FATHER IN GOD,

BEILBY, Lord Biſhop of LONDON.

MY LORD,

IN the dedication of this little work to your Lordſhip, the purpoſes of adulation, and indeed all other improper motives, are, alike, excluded. The very active and truly apoſtolic zeal you have already exhibited towards ſtemming the progreſs of im-

morality and vice, and, in your Lordſhip's own dioceſe more particularly, the plan you have adopted to ſecure, as it will, I doubt not, moſt materially appear hereafter, to the riſing generation a learned, a conſcientious, and truly reſpectable body of clergy, are the principal reaſons which have induced me, upon this occaſion, to treſpaſs upon your Lordſhip's goodneſs.

Unknown to literary fame, I feel that, at all events, I ſhall have little occaſion, guarded by integrity of intention, to bluſh for my preſent preſumption. Should your Lordſhip be of opinion that what I here take the liberty

berty of offering to your notice is, in the leaſt degree, calculated to amend the heart and improve the morals of mankind, I need not aſk, for I may be certain it will obtain, your patronage and ſupport: Should it be otherwiſe, I ſhall very readily bow to the ſilent but moſt expreſſive indication of your Lordſhip's diſapprobation.

I have the honour to ſubſcribe myſelf,

My Lord,

Your Lordſhip's moſt faithful Servant,

The AUTHOR.

Cripplegate
Buildings.

PREFACE.

ON a review of the preſent times, more ſceptical certainly, if not more dangerouſly immoral, than any former days can parallel, at leaſt in this kingdom, the author of the following Eſſays is induced, under the hope of future amendment among his fellow creatures, to offer to the public what many may regard as a new born, perhaps irrelevant, theory, not ſtrictly connected with his profeſſional ſtudies: In his own

opinion, however, he thinks, as far as vice and immorality prevail, not to ſay when the welfare, temporal and eternal, of numbers appear to be at hazard, he is not only authoriſed, but, by the Chriſtian religion, enjoined, "to be inſtant in ſeaſon, "out of ſeaſon;" in a word, to delineate and correct, if he conceive it to be within his power, "the "living manners as they ariſe."

Under this impreſſion, if it be only from novelty of ſubject and manner of treating it, he hopes, upon the preſent very important occaſion, to attract ſome little portion of thought, judgment, and reflection. *Novelty* indeed, he need ſcarcely remark, is now the almoſt

univerſal

univerſal purſuit; and *new*, or *apparently new ſyſtems*, whether religious or moral, are univerſally, if we except the judicious few, objects of peculiar attention.—To this, generally depraved, paſſion, every thing deemed worthy of regard by our forefathers is but too frequently ſacrificed.—The author of the preſent Eſſays, however, will venture to aſſert, that, unlike many of his cotemporaries, in religious ſpeculation more particularly, his ſyſtem, were it even built upon the ſand, ſo far merely as it reſpects the conſequences of modern depravity, cannot be of any detriment to the fundamental truths of religion and virtue, to the happineſs of individuals or ſociety at large

large—nor does he expect that any perſon, profeſſing to amend the morals of mankind, will deem it neceſſary to commence hoſtilities againſt him. To the gentlemen of the faculty, as he has not attempted to encroach upon their province, he will not offer any apology; that indeed would, he is free to confeſs, imply the further neceſſity of a laboured, if not a fruitleſs, exculpation.

Modes of faith and the war of words, the heart very frequently, it is to be feared, unoccupied ſincerely with either, have left the *moral duties* very little ſcope for action upon the human heart: For, independant of the preſs, and the irregular and un-

unauthoriſed uſe of the pulpit, common debating ſocieties, and even the highway and field, teem with what ſhould be believed—while every perſon's private judgment, in moral caſes, is held to be ſufficient for his practice. In other words, or as adverting more particularly to popular and eccentric diſcourſes, the emendation of the heart, morals and manners are not included in the inculcation of what is neceſſary to human or future happineſs; and, of courſe, are not thought to be worthy of particular delineation.

The moral duties, however, while the Old Teſtament and the Ten Commandments, delivered by the Al-

Almighty himſelf, hold any claim to reſpect among Chriſtians, muſt ever be ſubjects of attention, and, as in immediate reference to modern times, of occaſional inveſtigation. Yet, moſt pitiable is the remark, with but too many, theſe ſeem to be ſuperſeded, or, at leaſt, have been imagined to be as chiefly, if not entirely, obligatory upon the Jews. Is the Almighty then, let me aſk, a God only to the Jews, or may we, with impunity, as far as our power extends, deprive him of the honour once allowed to be due unto his holy name and the everlaſting ſanctity and juriſdiction of his commands? Or, may we now, under the Chriſ-

tian diſpenſation, "Sin freely that "grace may abound?"

It is the author's opinion, to ſpeak more particularly for the appearance of the following Eſſays, after having contemplated as far as his ability extends, the attributes of the Deity, and the uniform wonders of his love, that he made all his creatures, originally, even for temporal happineſs, ſo far as that, during the continuance of life, they might rejoice in the bleſſing of their exiſtence. He made not man for ſorrow, but man has made, in various inſtances, ſorrow for himſelf and for his offspring.—The author of theſe Eſſays cannot, therefore, upon any principle of reaſon, make God

God the agent of arbitrary, or undeſerved, evil to mankind. Nevertheleſs, he is conſtrained to confeſs, that, to all human appearance, the good are ſometimes eminent for ſuffering, while the obviouſly guilty are poſſeſſed of an enviable exemption. Still, however, the ways of providence, to a thinking mind, loſe not their proper juſtification: and while, with reverence and humility, he has ventured to ſcrutinize their meanders, the juſtice and univerſal love of God, however imperfect and fruitleſs have been his own reſearches, have not, for one moment, been diſputed.

As he does not wiſh a too great anticipation of the arguments he means

means hereafter to adduce in ſupport of his theory, he will not much longer detain the reader from an exerciſe of his own, as he hopes it will be, impartial deciſion.—But before he concludes his preface, he begs leave to add, that the plan of theſe Eſſays, under the uncertainty of public approbation, has long lain by him dormant: that they now owe their publication to the encouragement of a few literary friends, and that, blending his own with their opinion, he is firmly perſuaded, whatever may be their reception, and however inconcluſive and unſatisfactory his reaſonings be with reſpect to the ſubjects diſcuſſed—he is, at leaſt, right in a religious and

moral view reſpecting modern manners and vices, and that, conſequently, the little work here offered to the public is perfectly congenial to the general reformation and happineſs of his fellow creatures!

ESSAY

ESSAY I.

Preliminary obſervations upon ancient and modern manners:—Upon the frequency of inſanity and ſuicide, and upon the apparent neceſſity of an individual and national reformation.

"ALL THE DAYS OF MY APPOINTED "TIME WILL I WAIT TILL MY CHANGE "COME." JOB.

THE preſent age, as far at leaſt as our own country be engaged in the applauſe or cenſure, is, it has confidently been remarked, almoſt totally different from the pre-

ceding. Without a tincture of miſanthropy in my compoſition, I will venture to declare myſelf of the ſame opinion, and, at the ſame time, give my ſuffrage in favour of ancient manners. For, although, perhaps, there be no newly invented vices; although, in reſpect to letters, arts, commerce, and what is termed poliſhed manners, we may have outſtripped our anceſtors, yet I queſtion if the labour of the moraliſt and divine were ever more, if ſo much, neceſſary as at preſent. In truth we have, I fear, almoſt all the evils of a great and extenſive empire. Luxury, diſſipation, profligacy, and pride are apparent; adultery, ſeduction, gaming, promiſcuous cohabitation,

habitation, ſcarcely ſtamp any diſhonour upon their agents; intemperance, both of meats and drink, particularly the uſe of ſpirituous liquors, at all times hoſtile to the conſtitution, is, among the middling and lower claſſes of the people, become nearly general; and, above all, inſanity, or ſuicide, is now ſo frequently exhibited as an article of *news*, that it is ſcarcely an object of ſurpriſe. While I reflect upon theſe unhappy and too glaring features of modern manners, I am impelled with a deſire of exerting the little ability I may poſſeſs for the purpoſes of reformation; and, as the ſubjects I mean to diſcuſs are, ſome of them at leaſt, except when connected

with medical reſearches, new in deſign, it becomes neceſſary for me not only to ſolicit general patience, but a large portion of liberality and candour.—And as inſanity and ſuicide are among the moſt dreadful of human calamities, I will further premiſe that in the enſuing pages, what I have now to offer to public notice will chiefly refer to what may be termed their moral cauſes, conſequently, ſo far as I be right in ſtatement of fact and deductions, to their prevention in future. One more ſentence of apology I beg leave to add. It is this; as I do not mean to interfere, in the courſe of theſe Eſſays, beyond the province of philoſophy and morals, ſo I truſt that what-

whatever I may advance, whether it be ſyſtematical or phyſical, will not be improperly criticiſed, or depreciate the merit of a benevolent intention.

The words which, by way of text or motto, I have placed at the head of this Eſſay, contain the determination of a man who, according to the ſcriptures, was perfect and upright, "who feared God and "eſchewed evil," notwithſtanding he felt a very extenſive portion of human miſery. "All the days," however, ſays he, "of my ap-"pointed time will I wait until my "change come." And indeed the palm of grey hairs, and an enumeration of lengthened days, however

penſive and unſatisfactory they may now appear to many, were, before mankind became aſſailable by the various temptations to the contrary, which an impaired underſtanding almoſt invariably ſuggeſt, the uniform wiſh of the human race. And this principle was ſo firmly rooted in the breaſt, that it was regarded, humanly ſpeaking, as one of the firſt bleſſings which the Almighty could beſtow upon his creatures. Adam, we know, ſinned, and therefore forfeited uninterrupted exiſtence; but although the ſtate of his ſublunary enjoyments, for I do not doubt that the general ſimplicity of his manners illicited more pleaſure than pain even after his fall, was curtailed,

tailed, and he muſt inevitably return to the duſt from whence he had been taken, yet, through the tender mercy of his Maker, whoſe juſtice has ever been moſt peculiarly tempered with love, he attained to the age of nine hundred and thirty years before his "change came." Several of his deſcendants had nearly the ſame degree of longevity vouchſafed; and one of them, in particular, ſurpaſſed, in this inſtance, our firſt parent thirty and nine years. This extent of life, however, is only to be met with, as a common bleſſing, in the hiſtory of the antediluvian world; for, after the iniquities of the human race had induced the Almighty to deſtroy them, except

Noah and his family, by a flood of waters, the period of exiſtence was ſo conſiderably diminiſhed, as to be of little more duration than modern times can, rarely indeed it muſt be confeſſed, ſometimes furniſh a parallel.—Abraham, to proceed in a review of the moſt ancient of records, lived until one hundred, threeſcore and fifteen years; Iſaac, to an hundred and fourſcore—and Jacob, a leſſer number than either, only to an hundred, forty and ſeven *(a)*.

All

(a) In the County Chronicle and Weekly Advertiſer, for Auguſt, 1789, I find modern longevity thus ſtated:

Names.	Age.	Places of abode.	Living or dead.
Thomas Parr.	152	Shropſhire	1635.
Henry Jenkins.	169	Yorkſhire	1670.
R. Montgomorie.	126	Yorkſhire	1670.

James

All theſe, it can ſcarcely be doubted, waited their appointed time without an ungrateful murmur; and indeed,

Names.	Age.	Places of abode.	Living or dead.
James Bowels.	152	Killingworth	1656.
——Eccleſton.	143	Ireland	1691.
J. Sagor.	112	Lancaſhire	1668.
James Sands.	140	Staffordſhire	1770.
His wife.	120	Ditto	1770.
—— Laurence.	140	Scotland	1786.
Simon Sack.	141	Trionia	1764.
Thomas Winſlow.	146	Ireland	1766.
F. Conſiſt.	150	Yorkſhire	1768.
C. Drakenburgh.	146	Norway	1770.
Margaret Foſter.	136	Cumberland	1777.
Her daughter.	104		
Francis Bons.	121	France	1769.
John Brookley.	134	Devon	1777.
John Tial.	125	Worceſterſhire	1774.
John Mount.	136	Scotland	1776.
A. Goldſmith.	140	France	1776.
Mary Yates.	128	Shropſhire	1776.
John Bales.	126	Northampton	1766.
William Ellis.	130	Liverpool	1780.
Margaret Patten.	138	Scotland	1780.

Names,

indeed, throughout the whole of the ſacred writings, we ſcarcely find a truly good man tired with, or impatient of exiſtence, or although, in the extremity of ſuffering, ſome

Names.	Age.	Places of abode.	Living or dead.
Jamet Taylor.	108	Scotland.	1780.
Suſannah Hillier.	100	Northampton	1781.
Ann Cockbold.	105	Northampton	1775.
James Hayley.	112	Cheſhire	1781.
Evan Williams.	126	alive in Carmarthen workhouſe, S. Wales	1782.
—— Jackſon.	104	Glouceſterſhire	1778.
Counteſs of Deſmond.	140	Ireland	1770.
Louiſa Truxo, a negro woman in S. America.	175		Alive in 1780.

To the above may be added the following eminent perſons all now living:

Earl Mansfield	87.
Macklin	88.
Earl Guildford	83.
John Weſley	89.
Lord Monboddo	83.
Mr. Thickneſs	83.
Mr. Deputy Ellis	91.

ſymp-

ſymptoms of diſquietude may be met with, yet, correſpondent to the exclamation of Job, they were ultimately enabled to combat againſt deſpair, and to affirm, with heart-felt reverence and reſignation to the Almighty, " All the days of my ap-" pointed time will I wait till my " change come." In fact, I am ſincerely of opinion, that a dread of life is ſeldom, if ever, to be met with in a ſtate of nature. Nor is inſanity, or ſuicide, which latter is charitably and almoſt invariably held to be the offspring of the former, in my humble judgment, among the primary diſpenſations of the Almighty, or among the diſeaſes to which the human frame was originally

nally ſubject; they have rather been gradually, like many other diſtempers, of a chronic kind, more particularly, introduced into the ſyſtem, againſt which idea neither the univerſality of their appearance, or the difficulty of their ſubduction, at all militates.

I know very well that the advocates for abſolute predeſtination will be inclined to combat this poſition, and to aſſert that the evil and good of this world, as well as of the next, is already pre-ordained, and can neither, even by the groſſeſt turpitude or the moſt heartfelt and pious endeavours, be altered or averted. Peace be with them; and if, in reality, they be arbitrarily de-

ſigned for happineſs or miſery, my humble diſſent will not darken or illumine their proſpect. For my own part, however, without entering into any diſpute reſpecting a principle ſo degrading to the goodneſs of our Creator, except it were univerſally favourable, and ſo ſubverſive, upon any other terms, of every ſacred and moral duty, I cannot but obſerve, from ſome little reading and reflection upon the ſubject, that the fatal diſorders above mentioned have originated, radically, through a train of human vices, if not immediately, by perſonal tranſgreſſion, from ourſelves. For ſhall God, let me aſk, who "created man "in his own image and ſimilitude,"

be

be thought to direct that we ſhould put a period to the exiſtence he, through an exceſs of benevolence, vouchſafed, or ordain that we ſhould periſh by our own hands? Does it ſeem in any degree analagous to the goodneſs of providence to deſtroy, or, through fate and neceſſity, materially to injure the human intellect—that intellect being, by its comprehenſive powers, the ſtrongeſt trait of diſcrimination between man, the laſt beſt work of the Almighty, and the brute creation? Or rather, ought we not to concur in opinion with a very celebrated modern writer, *(b)* "That the vices ſeldom "fail of their effect: they operate

(b) Junius.

"like

" like age; bring on diſhonour be-
" fore its time, and, in the prime
" of life, leave the conſtitution bro-
" ken and exhauſted?"

The medical gentlemen of the preſent day, who have particularly directed their ſtudies toward the progreſs of inſanity, almoſt univerſally concur in the opinion that, for nearly half a century paſt, in which period, luxury and diſſipation have been moſt ſingularly apparent among us, every year has made an aſtoniſhing addition to the liſt of nervous and maniacal families. The reaſon is but too apparent. " Even in
" this iſland," ſays Dr. Arnold, " we
" find inſanity an uncommon diſ-
" order in proportion as wealth and
" luxury

" luxury are but little known. In
" Scotland, where the inhabitants
" in general are neither opulent or
" luxurious, inſanity, as I am im-
" formed, is very rare: nor is it
" more frequent in the poorer and
" leſs cultivated parts of Wales. In-
" deed, there can ſcarcely be a doubt
" that, where other circumſtances
" are ſimilar, this diſorder muſt be
" more or leſs common among any
" people, as wealth or luxury more
" or leſs abound. This, at leaſt, is
" certain, that inſtances of inſanity
" are, at this day, amazingly nu-
" merous in this kingdom; and I
" ſee no other way of accounting
" for this vaſt increaſe of the diſ-
" order, than by attributing it to
" the

" the preſent univerſal diffuſion of
" wealth and luxury through al-
" moſt every other part of the
" iſland *(c)*."

Wealth and luxury indeed have ever, in proportion to their extent, been productive of miſchief to mankind. For although plenty may, to a certain degree, increaſe the happineſs of individuals, yet when it amounts to general luxury—ſo many vices follow in its train, each trying to gain a triumph over the ſimplicity of nature, that a philanthropic or philoſophic legiſlator, political motives of courſe laid aſide, would be cautious of its too great extenſion. Wealth and luxury, in a word I

(c) Caſes of Inſanity, vol. i. page 26.

may ſay, enervated the genius and morals, while they contributed to the general indulgence of the Roman republic; they were notwithſtanding, the remote perhaps, but inconteſted means of its fall, and of thoſe ſhocking crimes which the hiſtorian almoſt trembles to record. Murder, adultery, impurities of every kind, ſome of them, as St. Paul ſpeaks, "not even fit to be named," were ſo common as to be almoſt unnoticed; religion itſelf, if ſuch a ſyſtem as theirs may, for a moment, be vouchſafed that ſacred title, was neglected, and their *acknowledged Gods* deſpiſed; and the greater number of the people, living for and ſeeking only a life of immoderate and vicious gratification,

ſometimes

ſometimes upon the ſlighteſt diſappointment in a favourite whim, in the madneſs they had ſo ſedulouſly cultivated, involved themſelves in all the fancied heroiſm of ſuicide by the dagger or the poiſoned bowl!

And that profligacy of manners or a due regard to the commands of the only true God, in this and other great cities, is now very glaringly apparent, cannot, I fear juſtly, be denied. It has indeed been recently, in every good perſon's memory, a ſubject of ſuch notoriety and conſequence, as to illicit a regal proclamation "For the encouragement of piety and virtue, and for the ſuppreſſion of immorality and vice."—In vain, alas! if the con-

duct of thoſe around us be the criterion, has been the primitive and truly pious—in a word, the practical Chriſtian effort! The ſame diſſipation, apparently at leaſt, prevails; the ſame love of vicious indulgence triumphs, and the ſame neglect of rational worſhip towards God is but too viſible among us: Sorry am I to add likewiſe that the ſame, if not an increaſing number of wretches, ſhock the feelings of humanity by appearing as public victims to the violated laws of their country—and that the ſame, if not, proportionably, a ſtill greater number of thoſe who may be termed the children of miſery in the extreme, forgetting that they are baptiſed into the Chriſtian

tian covenant of faith, obedience, hope, and patience; and that they are amenable to the juſtice of their God, "who, as he gave, has "alone the power to take away," precipitate themſelves into His moſt auguſt preſence, ſcarcely, it may be, through the agony of a ſelf-condemning conſcience, daring, previous to the raſh, the irretrievable and unrepenting deed of darkneſs and anti-ſcriptural deſpair, to breathe forth one fervent ejaculation for future mercy and forgiveneſs!

If then ſuch be the unhappy complexion of the times; if ſuch be ſome of the leading features of *modern manners*, how forcibly are we, each in our ſeveral ſtation,

called upon to ſtop the progreſs of theſe alarming evils! How diligent ſhould be the patriot, the divine, the father, and the friend, that the riſing generation be unſeduced by ſuch bad example—how more than commonly zealous the *chriſtian*, that his *religion*, through the *profligacy* of its *profeſſors*, become not at length the ſcorn of the *Deiſt* or *Heathen*;—in a word, the pointed criterion of an abandoned diſpoſition of mind! For our own part, as individuals, let us ſhake off all inattention and ſloth. Let us reſolve to aſſert the inſulted, the too unjuſtly degraded cauſe of human nature; by better example, let us reprove the vicious, and endeavour to ſooth the deſponding—whether their deſpondency

dency be the reſult of their own, or of hereditary vices—and let us, each according to our beſt capacity, taking the plain letter of reaſon and revelation for our guide, ſtudy to convince the doubtful, and to juſtify the ways of God to man. A profligate, a miſtaken, and an unhappy part of our fellow creatures may, by our practical as well as theoretical efforts, be convinced of Almighty juriſdiction and love; and thus, through the firmneſs, the ſimplicity and integrity of our life and converſation, they may be enabled to perceive that, even although ſuffering for our anceſtors, or, let me again add, our own perſonal imprudence, we may have a large por-

tion of complacency and divine reſignation, that, through faith in a bleſſed Redeemer, it ſhall gradually expand into an holy and inwardly *(d)* cheering, conſequently a well grounded confidence in the perpetual mercy and aſſiſtance of our Maker; and that, with ſuch an effective aid, we reſolve, however pungent be our calamities, like Job, "to wait all "the days of our appointed time "until our change come."—And indeed if we fully truſt in our God to aid us "in all perils and dangers "whenſoever they oppreſs us:" if

(d) I do not here mean an enthuſiaſtic, but a practical hope; or, in the words of St. John, "Beloved, if our hearts condemn us not, then "have we confidence towards God."

we

we mean to be particularly careful, not wilfully, even in the ſligheſt degree, to violate the precepts of our holy religion, or to illicit a ſelf-condemning conſcience,—then, whenever the Almighty, in the common courſe of nature, ſhall think proper to call us hence, we may, aſſiſted by the hope of a glorious immortality, where neither pain or misfortune can poſſibly obtrude, regard the ſummons of our departure hence only as a gentle and temporary ſlumber—a ſhort night of no more than twilight darkneſs, the enlivening dawn, of which will be illumined by everlaſting day.—I cloſe this Eſſay by quoting the concluſion of a work written by a phyſician, Dr. James Mac-

Mackenzie *(e)*, in his "History of "Health, and the Art of preſerving "it," which exhibits alſo the phyſician and moraliſt united. "Let "us," ſays he, "by a virtuous courſe "of life, and by the practice of "ſuch rules as the experience of "ages has eſtabliſhed, endeavour "to preſerve health of body and "ſoundneſs of mind, until we ar-"rive at the boundaries which "providence, unleſs we are our "own enemies, ſeems to have "nearly marked out for our reſ-"pective conſtitutions." When we have done this, and ſurely it is

(e) Printed at Dublin, for G. and A. Ewing, in Dame-ſtreet, 1759.

every

every man's duty, which he owes not only to himſelf, but moſt particularly to his offspring to do,—" then let us cheerfully ſubmit to " have the curtain drawn for a " little while between our friends " and us; and be ready and willing " to enter into that happy ſtate for " which we were originally intend- " ed, and where we ſhall be ſecure " from the approach of old age " and infirmities."—I beg leave to add, likewiſe, from the falſe dread of protracted exiſtence, or any doubt of the continued ſuccour of our God, whoſe "tender mercies," to thoſe who ſtudy to obey him, " are undoubtedly over all his " works."

ESSAY

ESSAY II.

The ſame ſubject as that of the preceding Eſſay continued.—A compariſon between the Jewiſh and Chriſtian modes of opinion and practice.—On unity of faith and worſhip.—On enthuſiaſm:—and on the marriage inſtitution.

IT is very remarkable that a wiſh for longevity has followed moſt of the deſcendants of Abraham, according to the rite of circumciſion, even unto the preſent day: and, although many be the vices with which

which the Jews, juſtly or unjuſtly, are charged, the crime of ſuicide, as I am informed, is rarely among the number. Inſanity alſo, its near relation and prompter, is ſeldom to be found among them; they ſtill, generally ſpeaking, can offer up a prayer for maturity of days, or, at leaſt, however ſevere be their calamity, anticipate not their ſummons to darkneſs and the grave. From whence comes this very ſingular difference between people breathing the ſame air and inhabiting the ſame hoſpitable clime? Whence is it that the Chriſtian is poſſeſſed of a weaker faith in the promiſes and protection of his God, the God of both being the ſame, and the particular revelation

revelation of his will the only point of diſpute, than the ſeemingly deſerted, becauſe the now outcaſt and diſperſed children of Iſrael—or wherefore ſhould the one ſedulouſly cheriſh, while the other, as far as individuals prove the fact, dares to efface the gift and image of his Maker? Theſe are ſome of the points annexed to my propoſed enquiry into Modern Manners; and, with all due deference to public criticiſm and inveſtigation, I here mean to enter upon an elucidation of the ſubject.

It is, I believe, among the candid and intelligent, an acknowledged fact that Chriſtian ſpeculations and Chriſtian belief of what is abſolutely neceſſary

neceſſary to ſalvation, almoſt from what we may call the legal eſtabliſhment of our moſt holy religion, have been moſt unaccountably multiform among its profeſſors. Difference of climate; difference of motive; the love of power, the deſire of popularity, and the luſt of ſcepticiſm have, each of them, contributed to this evil:—an evil ſo very prevalent in this country, that, in a promiſcuous aſſemblage of an hundred perſons, we ſhould ſcarcely find ten, although all profeſſing the ſame code of ſpiritual law, religion, and lawgiver, who could agree in one uniform mode of faith, opinion, and doctrine, or what is ſtill more ſtrange, who would conſent to worſhip their common

common creator, benefactor and judge, in the ſame place and manner!—While I am compelled to adduce this obſervation, I wiſh it to be underſtood that I do not mean to ſtrike at liberty of conſcience, or to fetter the hands of judicious enquiry; I do not mean to make any invidious diſtinction between the very numerous ſectariſts in this metropolis:—I do not even mean to hold up the national eſtabliſhment as abſolutely faultleſs, though I ſincerely think its weakneſſes, if there be any, are of a very venial complexion;—I mean only, without entering into polemics of any kind, and let it be conſidered here as my only intention in the remark, to

build

build upon the ſimple fact that ſuch a variety of opinions, or ſchiſm, if that term be more pointed or analogous to the argument, is to be found among us, and that we ſuffer by its almoſt boundleſs diſſemination.

Contraſt this then, nor haſtily deem it unimportant, with the manners of the Jewiſh people. Where, let me aſk, are there newly invented or daily increaſing ſects *(f)*, or what contrariety of faith or doctrine finds entrance among them? If we except

(f) The Jews, if my information be right, are now almoſt, if not entirely phariſees, believing in God, and, in oppoſition to the now extinct ſect of ſadducees, a reſurrection alſo from the dead.

the omiſſion of a few, perhaps, according to their own idea, unimportant ceremonies not always at their option, do they not ſtill uniformly as well as fundamentally continue in the worſhip taught by their forefathers even unto this day? And if religious doubts be, of all others, the moſt perplexing, and it will not, I truſt, be ſuppoſed that I here mean to give them any other ſuperiority—is not their unity of faith a circumſtance which, in a great degree, muſt contribute towards their peace, and preſerve to them a ſanity of mind?

How many, to elucidate this poſition, let me aſk, have been the victims of injudicious, and let it not be

be thought ſevere if I add, of incompetent zeal reſpecting religious ſpeculations in this and other great cities? With a plain revelation from God himſelf, through the medium of his only ſon, before them, how many ſtill adopt the peeviſh queſtion of ideal ſuperiority recorded of Pilate, and, ſeeking to know more than the Almighty has been pleaſed expreſsly to reveal, echo to their fellow creatures "What is truth?" Even ignorance herſelf too frequently exalts the ſtandard of inveſtigation, while *truth*, once amply revealed, bluſhing through the dignity of inſulted but unimpaired excellence, reluctantly and indignantly retires. —A deſire indeed to be thought

wiſe above what is expreſsly reveal-ed, or, more frequently, I fear, an ambition to become the leader of a ſect, are among the reprehenſible and moſt prominent features of the preſent age; not the ſlighteſt bad conſequence of which is that num-bers, whoſe education and under-ſtandings are upon a very limited ſcale, quitting the ſimple and ſafe paths of the goſpel, and becoming bond ſlaves to men as incompetent, except in extempore volubility, as themſelves, attend only to the in-culcation of what is novel, marvel-lous, myſterious, or *perſonal*, which, if enthuſiaſm fail in her office, al-moſt invariably, inſtead of aſſiſting, ſhakes the rational power to its foun-

foundation, and produces the moſt fatal and unhappy ſpecies of inſanity—the mania of anti-ſcriptural melancholy, and the anticipated certainty of everlaſting rejection and torment.

Sons and daughters of religious enthuſiaſm and unwarrantable curioſity, how much are ye, in this inſtance, to be pitied! Can ye indeed forget that the Almighty is a God of boundleſs love to all his creatures, all of them being alike the work of his hands? Will ye wreſt judgment and mercy, his own ſovereign prerogatives, from him, and transfer them to a weak fellow mortal, whoſe uſe of them is to your own condemnation hereafter, and to

the deſtruction of your peace here? And dare ye thus wantonly and impiouſly to intrude upon the ſecret councils of your Heavenly Father, delighting, at every hazard, to be, what he himſelf is declared not to be —" a reſpecter of perſons?"

Enthuſiaſm, however, notwithſtanding that, when it fails of producing unſubſtantial and anti-ſcriptural confidence, it is but too frequently, if medical information may be depended upon, the parent of inſanity and ſuicide, on all other occaſions, I ſhall perhaps be told, is not only a mark, but a neceſſary appendage of genius. I am ſo far from denying the fact, that I will add, if a lively imagination, fertile in reſources, be wanting,

wanting, nothing original can be expected.—Let enthuſiaſm, therefore, ſuperintend the crude labours of *human* invention; let mere worldly ſcience, by her aid, dazzle the underſtanding of all around:—but let her not meddle with the ſolid, perſpicuous, ſufficient and everlaſting truths of our holy religion, mingle her own uncertain, whether brilliant or terrific, reveries with a revelation from God himſelf, once fully delivered by his bleſſed ſon, or, by attempting to irradiate, obſcure, or cauſe a doubt of the ſteady and unerring light vouchſafed by our Creator!

And now, as I have expatiated upon one ſpecies of Jewiſh manners,

which, reſpecting a later and moſt perfect ſyſtem of religion, it would, in my opinion, be wiſdom to imitate, I mean that of an uniform mode of faith and practice, without attempting to be wiſe above what is expreſsly revealed, I beg leave to advert to another remarkable difference between us, which is that of the marriage inſtitution. I expect a ſmile from many of my readers at the bare mention of ſuch a diſcuſſion, and I doubt not but it will be thought totally foreign and inapplicable to the preſent enquiry. Let it, however, be remembered that I have undertaken to delineate the moral cauſes, remote as well as proximate of inſanity and ſuicide;—and if I attempt

attempt to prove that this alſo, as it appears in modern manners, involves the peace or miſery of mankind in its conſequences, a final judgment will, I hope, be ſuſpended until the whole of what I have to offer be diſplayed.

The Jews, following the law of Moſes, in this reſpect at leaſt not abrogated, have ever encouraged this ſacred and divine, as well as political and moral, inſtitution. Among us, I mean not to allude to any other nation profeſſing chriſtianity, a law has been purpoſely framed to reſtrain its progreſs until a certain age, which, in many inſtances, ſeems to have operated beyond the original intent of the legiſlature,

giſlature, by exciting a ſtill further delay of completion, I mean until opulence be its attendant. Let us examine whether this has contributed, in the firſt place, to purity or profligacy of manners.

In order to this it may not be improper previouſly to take a view of the brighter ſide of a reſtrictive power. Its advocates may contend 'that it prevents a number of 'young perſons from entering into 'an indiſſoluble engagement before 'their underſtandings are ſufficiently 'matured. That if no ſuch law or 'power of reſtraint exiſted, there 'would, in the language of the 'world, be many imprudent matches 'to be found, the conſequence of

'which

'which would not only be an early 'emancipation from parental or 'other juriſdiction, but alſo of pro-'ducing a numerous offspring with-'out any chance of providing for 'them but daily and almoſt unre-'mitted labour.'—Luxury has taught us to conſider this latter as no inconſiderable evil.

Now without wiſhing improperly to encourage, much leſs to force, young perſons into the married ſtate, I cannot but obſerve that, with reſpect to reſtriction being ſalutary, I am of a different opinion. My reaſons follow. Every ſpecies of reſtraint, after the age of puberty, where the judgment cannot be convinced that what you mean is of general,

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or what, in this caſe, is of more importance, individual benefit, I have ever thought ſtimulates rather than depreſſes the human mind; and, ſpeaking of young people in particular, it muſt, I apprehend, have occurred to every attentive obſerver, that, even in the moſt trifling events, the fiat of abſolute and unqualified denial ſeldom meets with eventual ſucceſs, but rather, in moſt caſes, increaſes a latent tendency towards gratification where, otherwiſe, there might not have been a permanent object of regard. There is, in ſhort, a ſomething in the human character which revolts at the bare idea of arbitrary reſtraint; and, perhaps, many indiſcretions owe their riſe

not ſo much to deliberate reſolution alone, as to a well-intended, but injudicious and unexplained, prohibition.—In every caſe, therefore, of early propenſity to marriage, if it be thought improper for indulgence, it is better, I am of opinion, not to dogmatiſe but to perſuade; not authoritatively to inſiſt, but to point out as clearly as poſſible that the future intereſt of the individual is the ſole motive that actuates your conduct *(g)*. And, if ſuch a mode were

(g) I have had the pleaſure to obſerve, even among the male ſex, that the idea, or rather the promiſe, of future indulgence, in legal gratification, and, in the mean time, of modeſt and open, not private, and, upon that account, dangerous interviews, with the youthful

were generally adopted, I will not hesitate to pronounce, that few parents, if any, possessing a good heart and understanding themselves, would have reason to complain, in this instance more particularly, of their offspring: they would rather be re-

ful objects of choice, has been the means of security against the temptations to, and the miseries of, unhallowed indulgence: I have also remarked that, where protraction has not been carried on to more than a prudential extent, as circumstances have directed, that a numerous and healthful offspring has been, almost invariably, the result.—I know not indeed a single objection, where the parents have been consistent and, in other cases, equally rational and communicative, to such a process. It is the process of candour, it is the process of reason, it is the process of policy; nor will revelation, I am sincerely of opinion, impose a negative upon it.

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vered as the oracles of truth and affection, and inſenſibly be enabled afterwards to inſpire an almoſt implicit obedience.

But againſt this it may pleaded, and I fear too juſtly, that every parent is not qualified for ſo nice a taſk, and therefore, if early marriages were not legally reſtrained, the conſequences, as to human felicity and comfort in this world, might be fatal. Taking it in this view, the queſtion again recurs; and I mean, guided by a wiſh of pointing out, as far as it is relative to my preſent enquiry, the ſafeſt path in general, to meet it fairly. Let it, however, previouſly be permitted me again to digreſs for a few moments,

ments, leſt I ſhould ſuffer in any of my readers eſteem by even a temporary miſconception of my opinion or motive.

When a man, either from choice, or the nature of his ſubject, is led, I ſay not to juſtify, but merely to examine into or palliate an infringement upon any legal reſtraint impoſed by his country, or believed to be inſeparable from the parental character, it is natural to ſuppoſe that he will be heard with caution, his arguments be minutely criticiſed, and his motives be regarded with ſuſpicion. And, while I am myſelf about to tread upon this very ſlippery ground, I admit the general propriety of ſuch a procedure. Upon this

this account, I hope the declaration which I again deem it expedient here to make will be forgiven me, namely, that ſo far from wiſhing to violate, or encourage a violation, of the real or even ſuppoſed laws of ſociety or nature, I am, while they can or ought to be maintained, their moſt ſincere advocate.—But ſurely it may be permitted to inſpect as a moral writer, into what, without any penal ſacrifice, may be eluded—and more eſpecially if, as I think it to be in the preſent inſtance, it be any way connected with the happineſs of our fellow creatures, either through the medium of caution, reproof, or future amendment of our ways. And if to this

it be added, that the profligacy of the times, and the welfare of the riſing generation, involve ſuch ſpeculations, the author, in reſpect to his motive, will, I truſt, be entitled to exculpation.

Not then here to enquire into the conſequences of protracted marriage, on the male ſide more eſpecially, an ample field hereafter to be diſcuſſed, I am free to confeſs, that the liberty of entering into a married ſtate is among the moſt moral and politick, if not alſo among the primitive and unalienable, rights of human nature: It appears to me likewiſe that, although parents ought, and have authority to adviſe, yet, as abſolute dictation implies either a com-

a compulſion of body, or mind, or both, coercion ſhould, in a very few inſtances only, be exerted. Correſpondent to this idea, I would have young perſons of a healthful and robuſt, and, upon that account, dangerous complexion, informed, for fear of worſe, and truly degradatory conſequences, of this refuge againſt the unreſtrained dictates of paſſion and appetite, with an aſſurance at the ſame time that, while marriage, as an emancipation from parental authority, is, in particular inſtances allowed, ſo it likewiſe exonerates the parents from a further ſupport of their children. If, therefore, the paſſions, as I have already ſtated the caſe, be abſolutely unreſtrainable;

—if the voice of parental ſolicitude, judgment, ſelection, as to object or time, be entirely diſregarded—I muſt even here leave the caſting voice with the *early adult (h)*, and give the

(h) " I cannot help thinking alſo, that " the reſtraints of law, which, through the " interpoſition of avarice and ambition, have " been laid on marriage, have generally con- " tributed to diſcourage virtuous love, and to " promote debauchery. The marriage act, it " is ſaid, is juſtified by the example of foreign " nations; but ſo alſo is arbitrary power, and " there are few acts, which, in their nature " and ſpirit, tend more to deſpotiſm than the " marriage act. But omitting to conſider it " in a political light, I ſhall view it for a mo- " ment as it affects the morals of the ſexes. " Men marry, and indeed ought to marry, " from the influence of love, as well as from " the dictates of prudence. Let us then ſup- " poſe

the preference to legal, rather than, what would very likely be the ſubſtitute, to unhallowed or promiſcuous

" poſe the caſe of two young and virtuous per-
" ſons powerfully ſtruck with each other's agree-
" able qualities, and deeply in love. If they
" could be married without delay, and without a
" tedious attention to a variety of troubleſome
" and expenſive formalities, it is highly proba-
" ble they would immediately marry. If they
" have not ſelf-command, the conſequences of
" being obliged to poſtpone a legal union are
" ſuch as terminate in ſhame and ruin. If they
" reſolve to go through all the forms of the
" marriage act, and to wait years for the ac-
" compliſhment of their wiſhes, ſince poor
" human nature cannot conſiſtently keep
" alive any of its better paſſions during a very
" long time, the lover cools, or finds new ob-
" jects, or learns to gratify his ſenſual ap-
" petites where no reſtraints are required.
" The maid is forſaken, and the lover cor-

 " rupted,

cuous gratification. I would, in ſhort, ſay to ſuch an one, " If you " be reſolved to become a father,

" rupted. Had they been married, both " might have been happy and uſeful members " of ſociety. Marriage tends greatly to pro- " mote virtue of every ſort; not only as it " furniſhes a lawful and natural mode of gra- " tifying the paſſions, but as it calls forth in- " duſtry, and renders a good character and the " eſteem of others deſirable, becauſe neceſſary " to the ſupport of a family. But though I " will venture to aſſert that the multiplication " of reſtraints on the proper intercourſe of the " ſexes, naturally tends to promote an im- " proper intercourſe (ſince an intercourſe there " muſt be) yet I will add, that alterations in " an act, in which the happineſs of every " family in the kingdom is intereſted, ſhould " not take place but after the cooleſt delibera- " tion, and the teſtimony of long and deci- " ſive experience." Knox's Eſſays, 9th edit. vol. i. page 298.

" you

" you muſt learn to accuſtom your-
" ſelf to the importance of your
" new ſtation, and more particularly
" to labour for " daily bread," not
" only for yourſelf and the object
" of your choice, but it may be alſo
" for a numerous offspring."

But of all this, taking it in the very worſt point of view, if both parties be of an induſtrious diſpoſition, what is the reſult? Diſeaſe, the almoſt inſeparable attendant upon promiſcuous gratification, will be precluded. Adultery, or ſeduction, or any illicit commerce between the ſexes, will be, or ought to be, unthought of.—On the other hand, they may, perhaps, be poor: it is nevertheleſs a virtuous poverty, which

every philoſophic and good man, I truſt, will, without doing any material detriment to himſelf, ſtudy to alleviate or ſubdue. With reſpect to an increaſing family of infants, the laſt thing to be objected againſt ſuch a procedure, I may ſay that ſhould they even turn out to be unportioned infants, yet they are riches to the ſtate, an hallowed addition to the liſt of human beings, under the peculiar bleſſing and order of propagation preſcribed by the Almighty, and which, as experience hath teſtified, bind them in the cloſeſt tie of affection towards each other. In ſhort, the pledges of mutual and diſintereſted love ſtimulate to a marked induſtry of character;

a chriſ-

a chriſtian emulation is excited to prove which of them ſhall be moſt laborious and œconomical—their conſtitutions are unimpaired by diſſipation, or, to ſpeak plainly, by criminal and but too general exceſſes in great cities—and, under all theſe circumſtances they will, moſt probably, live to an advanced age, revered by their offspring, and reſpected, however humble their ſtation, by the philanthropic and virtuous part of their fellow creatures *(i)*.

I turn

(i) Baron Reiſbeck, in his Travels through Germany, has, reſpecting the Croats, a hardy and warlike people, this remarkable paſſage. "As their frugality," ſays he, "enables them "to bring up many children, they marry "early, in the vigour of their youth, and "their children are the produce of their un-

"impaired

I turn my eye with regret from ſuch a peaceful, perhaps ſuch a truly primitive ſcene, ultimately, even in our days, though not immediately, reſpectable—and the more valuable becauſe, under our immediate cognizance in a great city, there are few traces of ſuch a happy concurrence of circumſtances now extant, to deſcribe the miſchiefs of a reſtrictive exerciſe of authority, whether it be againſt an abſolutely conſtitutional propenſity, or, which ſometimes happens, where there is a delicate indication of a virtuous and,

" impaired manhood. Their juices are ſtill " uncorrupt, and the deſtructive diſtempers, " which poiſon the ſources of life, are not " yet introduced among them." Reiſbeck's Travels, vol. ii.

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in due time, according to rank in life, an hallowed gratification of early and innocent attachments *(k)*. Theſe, however, I ſhall reſerve for my next Eſſay; being, I muſt confeſs, unwilling to diminiſh the pleaſure which, I hope, the picture of

(k) "If at a proper age, you form a ſtrong "attachment to a virtuous woman, dare to "marry. It is better to be poor, than wicked. "Cheriſh the object of your early love. Be "induſtrious, and truſt in providence. Thus "ſhall you avoid the perpetual torments of "unruly affection, the moſt loathſome of "diſeaſes, and the thouſand penalties of ſelf-"iſh celibacy. Thus ſhall you pleaſe God "and your own heart, if it is a good one; "and diſpleaſe none but an ill judging and "wicked world, and perhaps a few of your "covetous relations." Knox's Eſſays, vol. i. page 14.

un-

uncontaminated and lawful affection naturally illicits.—In the mean time, therefore, I will venture to affirm that, in the caſe I have ſtated at leaſt, where early attachments are cheriſhed and upheld, or where, after a proper period of protraction, if it may be obtained, that attachment be converted into legal gratification—at all events, where unbounded or even promiſcuous criminality can, even by matrimony, be avoided, that neither the parent thus acting, the *early adult*, or his offſpring, if they, guided as circumſtances direct, follow the ſame unfaſhionable, diſintereſted, and unambitious example, will find, even amidſt unremitted labour, their days

tedious,

tedious, or wiſh to contract, as many now do, the period of their exiſtence. That liſtleſsneſs of mind, for which labour, and a virtuous courſe of life united, in truth, is the beſt remedy; that, in the language of the great world, "Ennui," which, from want of uſeful and innocent occupation, is frequently the incipient cauſe of inſanity, and, from thence, to ſuicide, will be effectually precluded. The neceſſary avocations of the day will be ſucceeded by peaceful ſlumber: the baneful effects of idleneſs, and conſequently of vice, will be excluded; content, even in poverty, will deign to be their willing handmaid, and a conſcience correſpondent as nearly as poſſible to the chriſtian

chriſtian ſyſtem, will enable them, with the patriarchs of old, and with Job, more particularly, to exclaim, "All the days of my appointed "time will I wait till my change "come."

ESSAY

ESSAY III.

Strictures upon the marriage inſtitution continued.—The good effects of an early, and the general bad conſequences of a protracted, ſtate of legal union conſidered.—An attempt to ſtop the progreſs of habitual and ſhameleſs proſtitution.

OUR anceſtors, if we may credit the univerſal voice of hiſtory, before any matrimonial reſtriction, either from parental ſolicitude in a luxurious

luxurious age, or, in one word, from the dictates of ambition or avarice, took place, were hardy, manly, and brave, with as few indigenous diſtempers as any nation whatever. The preſent race, at leaſt, of thoſe born in great cities, are, in a comparative point of view, timid, relaxed, effeminate; and, were it not for a pretty ample ſupply from the provinces, where happily old manners are hitherto obſerved, we ſhould ſoon find a very ſenſible deficiency in the health and ſtrength, as well as the population, around us. Moſt certainly this is to be aſcribed to the multiplicity of our vices, not the leaſt of which is a general contempt of the married

ſtate of life *(l)*, and the evils which it but too frequently illicits. Let me not, however, be miſtaken. I am very willing to allow that there are, of both ſexes, many of thoſe to whom a ſtate of protracted, or even continual, celibacy, without any criminal indulgence, is no very great inconvenience: But is this the general caſe of the human ſpecies?

Philoſophy, on the contrary, I very much fear, after the cloſeſt in-

(l) "Where luſt and libertiniſm greatly "prevail," which is, I fear, a too juſt fact in all great cities, "the hearts of the people at "large are too debauched to be able to enter-"tain a virtuous paſſion for a ſingle object. "Thus marriage is avoided as a reſtraint, or, "if it is ſought, it is ſought from intereſt "alone." Knox's Eſſays, vol. i. page 293.

veſtigation, and the greateſt efforts of human precaution, will, if it be not already admitted, at laſt be obliged to confeſs that the paſſions of one ſex at leaſt cannot be entirely ſubverted. The moſt powerful motive, combined with a ſtate of almoſt unremitted induſtry, would, perhaps, as I have before obſerved, be in the proſpect of a virtuous, and on both ſides, uncontaminated engagement *(m)*, as ſoon as in the judgment

(m) "It is an hopeleſs manner of reclaiming "youth, which has been practiſed by ſome "moraliſts, to declaim againſt pleaſure in "general. No: the way is to ſhew that the "pleaſurable courſe is that which is limited and "governed by reaſon. In this caſe, virtue is "upon equal terms with vice, and has, with "all

ment of the individual, aided by the diſintereſted counſel of his ſuperiors of acknowledged probity and experience, it ſhould be deemed expedient; and, at all events, the inculcation of ſuch an idea, at the period when the paſſions begin to expand, could not be detrimental. This, however, is ſo far from being put to the trial, that, in many inſtances, an early engagement of affection is, on the male ſide, expreſsly reprobated. Nor is it unfrequent, I ſpeak where opulence chiefly centers on one ſide only of parental juriſdiction, that ſuch an attachment,

" all the ſame indulgences of deſire, the ad-
" vantage of ſafety, in honour and reputation."
The Guardian, No. 127.

however late it be before concluſion, induces a dereliction of the incautious and improvident, not really criminal offender, with ſometimes, as a balm to wounded ambition and avarice, the ſhocking requiſition to the friends of the family, that they ſhould abandon him likewiſe. Be this, however, as it may; parents, to come cloſely to the ſubject I have undertaken to diſcuſs, of the claſs above named, if they can keep their ſons from an early or unportioned marriage, wealth, I fear, at any period of life, would render every thing harmonious, are not averſe, in the politer circles more particularly, to atone for the ſacrifice: in other words, for any occaſional pleaſures in which they

they may chooſe to engage, or rather leaving the choice to themſelves, worldly means are profuſely granted. This is the point to which all my preceding reflections, reſpecting the inſtitution of marriage, naturally tend. Let us then ſee how far this liberty of pleaſurable indemnification operates for the good of the individual, the happineſs of ſociety, the ſanity of the human mind, or the emendation of youthful morals.

To adopt then the ſocratic plan, I will here aſk, 'Do the young men of 'this deſcription invariably content 'themſelves with innocent gratifi-'cations? Are their paſſions con-'ſtantly under the dictates of reaſon, 'and are they uniformly virtuous?

‘ Or rather, on the contrary, do not
‘ a very great part of them, having
‘ no uſeful means of filling up their
‘ time, and being forbidden to form
‘ a legal, *(n)* though diſtantly to be
gratified,

(n) “ To form, under the direction of pru-
“ dence, and by the impulſe of virtuous love,
“ an early conjugal attachment, is one of the
“ beſt ſecurities of virtue, as well as the moſt
“ probable means of happineſs. The duties,
“ which are powerfully called forth by the
“ relations of huſband and father, are of that
“ tender kind which inſpires goodneſs and hu-
“ manity. He who beholds a woman whom
“ he loves, and an helpleſs infant looking up
“ to him for ſupport, will not eaſily be in-
“ duced to indulge in unbecoming extrava-
“ gance, or devote himſelf to indolence. He
“ who has a riſing family to introduce into a
“ vicious world, will be cautious of ſetting a
“ bad example, the contagion of which, when
“ it proceeds from parental authority, muſt be
“ irreſiſtibly

'gratified, attachment, by way of 'indemnification, for what they 'may conſider as a too rigorous, 'not to ſay impolitick and un-'natural, ſeverity of principle, 'plunge themſelves into every vice 'which expence, bad example 'of their companions in a ſimilar 'ſituation, and pleaſure, falſely ſo 'called, dictate—gradually imbi-'bing, at more than the hazard of

"irreſiſtibly malignant. Thus many who, "in their individual and unconnected ſtate, "would probably have ſpent a life not only "uſeleſs to others, but profligate and careleſs "in itſelf, have become valuable members of "the community, and have arrived at a degree "of moral improvement, to which they would "not otherwiſe have attained." Knox's Eſſays, vol. i. page 366.

'occaſional invaleſcence, as I ſhall 'hereafter ſhew, a ſettled averſion 'for an inſtitution which might 'otherwiſe have claimed their heart-'felt reverence?'

I wiſh it were not here neceſſary to be more explicit upon this ſubject, or to delineate courſes alike deſtructive and diſgraceful to the chriſtian, or even, ſo far as ſocial happineſs be an object, the human character. The extent of the evil, however, diſarms delicacy of her ſcruples, while a hope of future reformation animates to the performance.

I proceed, therefore, to obſerve that promiſcuous cohabitation, adultery, or ſeduction, are among the more

more immediate purſuits of a young perſon, of the male kind, whoſe reſources enable him, at ſo dangerous and unreflecting a period, to become the dictator of his own pleaſures. Yet, as no one is, whatever be the object of indulgence, completely vicious at firſt, the credit of human nature will induce me to ſuppoſe that, in the caſe before us, promiſcuous cohabitation, as it may appear to a youthful mind as the leſſer object of guilt, at leaſt the readieſt of attainment, will firſt be adopted.—As, however, marriage is of divine inſtitution, and, conſequently, while its engagements are duly obſerved, cannot, in reſpect to diſeaſe, be noxious to mankind;

ſo

To the vice before us, as it is, in the Old Teſtament as well as the New, expreſsly forbidden, carries, like every other command of the Almighty, in frequent violation, a ſevere puniſhment in its train. The diſtreſſing and ignominious reſult of promiſcuous cohabitation, to which I here allude, ſometimes emphatically ſtiled the ſcourge of the Deity, ſeldom fails to overtake the victim of unhallowed gratification, and frequently, if not from virtuous, yet from prudential motives, induces him to make ſome alteration in his conduct.

I wiſh, without any violation of truth, I could ſay that this alteration always did honour to the heart and

feelings.

feelings. But the man, at any period of life *(o)*; I do not assume novelty in the remark, who has chiefly conversed with the worst part of the female sex, will rarely, as a sudden transition, be brought to think of a legal attachment, or, from having been unboundedly vicious, become at once irreproachable in his ways. Such, therefore,

(o) "In vain is some beautiful, accomplish-
" ed, and innocent creature, recommended to
" the young heir by his parents, and her own
" beauty and merit. He declares himself averse
" from marriage. But why? From reason or
" principle?—The truth is, that he has lost
" his sensibilities in the haunts of vice, and
" will not marry till a rottenness of bones, and
" a dissipation of fortune, have rendered a
" nurse and a dowry desirable." Knox's Essays, vol. i. page 296.

who,

who, as having freely adopted, ſtill reſolve to continue in the paths of unhallowed indulgence, through a ſelfiſhneſs of principle, called forth by the lamentable conſequences of their paſt offences, too frequently afterward exhibit themſelves as more ſeverely reprehenſible——I mean if they exchange promiſcuous cohabitation for the ſtill greater crimes of adultery, or ſeduction.

What, let us here pauſe and contemplate, muſt that man feel, at the probably apparent cloſe of his vicious and anti-ſcriptural career, who has not only one, but many of theſe crimes to lay to his charge! How ſhall he dare to ſupplicate the mercy, or even meet the eye of his Maker, under

under the dreadful conſcioufneſs of having lived chiefly for the purpoſe of embittering the peace and deſtroying the purity of his fellow creatures, intended, as well as himſelf, by a life of regularity, temperance, ſobriety, and chaſtity—in a word, by a practical faith in our holy religion and its author, for everlaſting happineſs?—Shall he, quitting the moſaical ſyſtem, which has clearly reprobated ſuch practices, hope to ſhelter himſelf under the chriſtian diſpenſation, and oppoſe, what ſome calling themſelves of that ſacred ſyſtem do, faith alone to the wilful and unreſtrained turpitude of his works? Alas! reaſon herſelf will then irradiate the dictates of revelation:

velation : ſhe will tell him, while his own conſcience, awaking from a lethargy, re-echoes the ſentiment, that the religion of the bleſſed ſon of God was not promulgated to effect or ſanction the ruin, but to facilitate the peace, the integrity, the innocence, purity, and happineſs of all the human race who are enliſted under its banner!—In ſuch a ſtate of ſevere, though too long protracted reflection, it is not in my power, from ſacred evidence, to ſay from whence he can ſeek for immediate conſolation. I can only hope that the period of his departure from this world, may be mercifully delayed to ſome diſtant period, and that, by unfeigned penitence, reparation, as far

far as poſſible, to thoſe whom he has injured, and future amendment of his ways, he may, before he go hence, and the die is caſt for eternity, be enabled to acquire the compaſſion and mediation of him who is the laſt beſt hope of man, even the interceſſor and Saviour of the world!

If it be thought that I have here expreſſed myſelf with too much aſperity, let it be remembered that the adulterer, to purſue my ſubject, in addition to the violation of an expreſs command from the Almighty *(p)*, always greatly to be dreaded, not only treſpaſſes upon the rights of

(p) "Thou ſhalt not commit adultery." 7th commandment.

ſociety,

ſociety, hoſpitality, and friendſhip, not only brings diſgrace upon the woman whom he profeſſes to admire, not only contributes to the foul catalogue of divorces, now ſo ſhameleſsly numerous, not only buries the happineſs of a worthier man in oblivion, conſigning him to a ſorrowful and prematurely widowed bed—but alſo deprives the innocent and helpleſs pledges of hallowed affection, if any there unfortunately be, of that fair fame which they have not perſonally forfeited by trangreſſion, but of which a miſjudging and cenſorious world is but too ready afterwards to deprive them! Nor is this, perhaps, complicated as it appears, all the miſchief that accrues.

crues. Wounded happineſs may ſilence the dictates of religion and reaſon: the feelings of the huſband may riſe to a temporary phrenzy—he may, in that unhappy period, challenge the author of his miſery and diſgrace to a perſonal combat, and the faſhionable adulterer, as a finiſh to the injury, may imbrue his hands in the blood of a fellow creature, too agitated to be upon his guard, and too pungently grief-ſtricken to wiſh for an extenſion, or even the immediate preſervation, of his exiſtence!

Theſe are ſome of the fatal conſequences of adultery, too notorious to be denied, and too frequent to be remembered with benevolence, at

leaſt by the philoſopher or the friend of his fellow creatures. Nor is the ſeduction of an unmarried woman to be placed in a much more favourable point of view—for the father, the brother, or the virtuous, though unſucceſsful lover, may become each, or all of them, in rotation, the ſubſtitute of a prematurely expiring huſband. The female character too, in both theſe caſes, as ſoon as their imprudence becomes public, is irretrievably loſt; while, perhaps, if the worldly minded be conſulted, the unfeeling author of their ſhame is, in the firſt inſtance, only held to be guilty of a faſhionable folly, for which his youth and vivacity almoſt ſufficiently atone,

and,

and, in the latter, eſpecially if the female be of humble birth and ſtation, too frequently meets with unqualified exculpation.

Upon this account, therefore, or rather to mitigate what may be termed the ſubſequent evils of ſeduction, I mean a ſtate of ſhameleſs proſtitution, let it be excuſed if I here offer ſomething by way of prevention. It is the parent whom I ſhall now take the liberty to addreſs, ſince I can ſcarcely hope to make any effectual impreſſion upon the gay and unthinking libertine, whoſe criminality is but too frequently zeſted by a diſcloſure of his conqueſts. Permit me then to ſuggeſt that, in ſo great a number of victims

to unauthoriſed gratification, taking the ſtreets of the metropolis only into our review, once happy, it is to be preſumed, under a paternal roof, but now unhappy wanderers, moſt of them without ſhelter from the inclemency of the ſeaſons, the outcaſts of reſpectable aſſociation, and the objects of almoſt perpetual diſeaſe—a very great part, by a judicious, I will venture to call it a chriſtian, tenderneſs, ſince we are forbidden "to bruiſe the broken "reed," would have ſeen and lamented the cataſtrophe of an unguarded moment, and, with the pſalmiſt, in ſincerity of heart and firm reſolution in future, might have been enabled to exclaim, "If I have

" have done iniquity, I will do ſo " no more." And, in many inſtances, if this be conſidered as no improbable reſult of female modeſty, I may juſtly here aſſume the office of a cenſor, and aſſert that the parent, has ſometimes, by the ſeverity of reproof, or by a too haſty rejection from his dwelling, contributed to the future miſery of his child! For whither, in ſuch a caſe, ſhall the unfortunate victim of unhallowed indulgence fly? Shall ſhe addreſs the companions of her youth, the ſtill innocent and unimpeached train of virgins, with whom ſhe has heretofore converſed " delighting " and delighted," and with whom alſo ſhe has frequently interchanged

the vows of unabated and unalienable attachment? Alas! loaded, it may be, with both parental and perſonally adjudged dereliction, with the pungency of heartfelt grief, and, perhaps, with a too obvious proof of her own miſconduct, the hope of pity ſickens, and the claim even of youthful friendſhip, upon a prudential, and conſequently in this caſe, the juſteſt motive, expires. In ſuch a ſituation, if there be any door yet unbarred, I am ſhocked at the mention of it, it is either that of the gallant hero, ſtill uſing the language of the polite world, who has obtained his triumph over innocence, and who, yet a little longer deſires to retain her as the companion of

his

his illegal indulgence—or ſome one of her own ſex, in the laſt ſtage of female depravity, who foſters the object only while ſhe feeds upon the wages of indiſcriminate proſtitution!—I wiſh, therefore, in theſe caſes of parental, and indeed impolitick ſeverity, that ſome peaceful aſylum, ſome door, impervious to idle curioſity, and conſecrated ſolely to aid the ſecret dictates of penitence and future prudence, was, in the very firſt ſtage of female deviation, and while the character of the unfortunate individual remains unſtained, ſanctioned by government, or ſupported by the voluntary bounty and humanity of the public, eſtabliſhed. We have already, in

the environs of the metropolis, two charities for the female ſex; and if what I here, by way of ſketch, ſuggeſt, upon a proper and ſtrictly alluſive modification, was formed into a third, it would, I apprehend, eſpecially as to the younger children of guilt, and among the middling and lower claſſes of people, where the paſſions even of the parent are little liable to be governed by prudence or reaſon, be found, I ſay not as ſerviceable to the happineſs of the female world as the aſylum for female orphans, becauſe prevention of an evil is certainly of preferable conſequence to an attempt of cure, yet probably more beneficial than the Magdalen, for confirmed and habitual proſtitutes—

titutes—where the objects, generally ſpeaking, have been long hackneyed in vice, where female honour and delicacy have long ceaſed to be objects of regard, and where, if even we allow them integrity of intention, the women are permitted one day in the week, I mean the ſabbath, I ſay not to be diſcriminately, as to their features, ſeen, but certainly to ſee and diſtinguiſh every perſon, male as well female, attending the chapel, among whom they may recognize either the original author of their deviation, or, what is perhaps equally deſtructive to reformation of heart and purity of ideas, the occaſional partners of their unreſtrained and moſt highly criminal exceſſes!

In

In my next Eſſay I propoſe, after taking a neceſſary retroſpect of what has been advanced, to advert to ſome other cauſes which, by contributing to the debility of the human frame, have frequently, according to my humble judgment, a tendency towards the production of chronic and nervous complaints, and, ultimately, of inſanity and ſuicide. In the mean time, as a contraſt to the miſeries of faſhionable guilt and luxury, let us direct our attention to the leſs known, and conſequently leſs diſtinguiſhed, inhabitant of rural and unambitious ſolitude. Happy, thrice happy cottager! You, although ſurrounded by what the great world calls poverty of taſte and ideas, enjoy

joy the frugal meal, poſſeſſing health of body and general tranquillity of mind. You, according to the little and unenvied knowledge vouchſafed, have an almoſt undeviating confidence in your Maker, truſting in his providence over all his works, but not preſuming to be of his ſecretly ſelective council upon earth, or, in the leaſt degree, to diminiſh that power of diſcrimination and judgment which, in his good time, he will exhibit through his only ſon, who, as revelation teaches, is alone appointed to be the Judge and Redeemer of mankind! You, too ſimple and unrefined in gratification, as, I doubt not, many are ready to deem

deem you, ſeek not, merely by way of frolic, or upon a pleaſurable ſcale, to embitter the days of thoſe around, or to ſhorten the extent of your own! With you, at leaſt in the remoter parts from what is termed poliſhed life, a legal union, independent of and even when combined, as far as it reſpects one object of regard, with caſual deviation, is ſtill held to be ultimately ſacred, and the breach of its obſervance ſinful—and, of conſequence, diſeaſe, as relative to unbounded vice, is ſeldom, if ever, to be found. In a ſtate of unruffled ſerenity, admitting only the change of ſeaſons and their effect, year ſucceeds to year; a

healthful,

healthful, and, in all probability, a numerous offspring encircle, while, by artleſs converſe and playfulneſs, they enliven the only natural gloom of night and ſtillneſs;—and when the author of your exiſtence, in the due courſe of nature, calls you hence, you are not terrified with the ſummons, but thankfully reſign yourſelves to a merciful God, of whoſe benefits, even in contraſt to the riches of the great, you do not heſitate to pronounce you have ſufficiently partaken, and of whoſe future, or everlaſting mercy, you have no well grounded reaſons to deſpair!—May we, notwithſtanding all our boaſted refinement of taſte,

and

and ſuperiority of what is called a more cultivated underſtanding, inſtead of deſpiſing, ſtudy to imitate and preſerve the ſame ſimplicity and integrity of manners!

ESSAY

ESSAY IV.

Recapitulation of what has been advanced.—The Almighty, even in the worſt ſtages of human miſery, proved not to be the author of evil to his creatures.—The leading cauſes of inſanity brought into one point of view; a moral probability of prevention in future.—General remarks.—Concluſion.

THE leading cauſes already aſſigned of inſanity and ſuicide are, according to my preceding ſtatement, the fluctuation, the diſunion and

and uncertainty of chriſtian faith and practice, as to what is abſolutely neceſſary for temporal and everlaſting happineſs, which keeps the inadequate, however ſincere enquirer, in a perpetual doubt of Almighty pardon, love, and acceptance, here and hereafter, and the general profligacy of modern manners: or, in a detail merely moral, the evils of promiſcuous cohabitation, of adultery and ſeduction, whoſe ſource may be traced to a marked neglect, an impolitick reſtraint upon, or early imbibed vicious contempt of, the marriage inſtitution. I ſhall here therefore, having, I truſt, built up a conſiderable ſuperſtructure, take the liberty of examining how far

the

the preceding facts operate towards an elucidation of the ſubject which I have undertaken to develop.

I have already ſaid, and proved by cotemporary authorities, that the paſſions, of the male ſex at leaſt, if in ſome caſes, early marriage, or, in moſt, a virtuous, though diſtantly to be gratified, engagement of the heart be precluded, cannot be entirely ſet aſide: even unremitted labour, though a moſt uſeful and important auxiliar, will not be found wholly adequate to the purpoſe. And if it be admitted that our young men, in great cities more particularly, while abſtaining from legal, launch forth into unhallowed indulgence, it will not, I think, be

controverted, that diſeaſe of a peculiarly ſhameful and deſtructive kind is almoſt invariably annexed to ſuch a conduct. Of this then what is the probable reſult?—May it not be confeſſed, as a neceſſary deduction, that the juvenile period, intended by nature for the uninterrupted glow of health, and ſtrength, and innocence, is diverted from its courſe—and may it not likewiſe be preſumed that the powers both of body and mind, for between them there is a moſt intimate connection, will likewiſe be thenceforward weaker?—And if ſuch a ſtate of diſeaſe, retarded only in its progreſs by medicine, at all times dangerous in exceſſive exhibition, be very frequently renewed,

renewed, ſhall not ſuch a perſon, when attaining to the full period of manhood and reflection, be pronounced as a conſiderable enemy to his own conſtitution, and, ſhould he have any, of his future offspring?

" A tree," ſays our bleſſed Lord himſelf, " is known by its fruits. " Do men gather grapes of thorns, " or figs of thiſtles? A good tree " cannot bring forth evil fruit— " neither can a corrupt tree bring " forth good fruit."—Here the ſimplicity of the goſpel aſſerts, and at the ſame time explains the eternal law of nature, as preſcribed originally by our Creator; and, if our Saviour's divine emanation and conformity to the will and wiſdom of

the Father want illuſtration, God himſelf ſpeaks to the ſame purpoſe in the decalogue, where, in exact uniſon with the above quotation, he has pronounced " That he will viſit " the ſins of the fathers upon the " children unto the third and fourth " generation of them that *hate him*, " and ſhew mercy unto thouſands " in them who *love him* and keep " *his commandments (q)*."——Here then

(q) " Now we are not to underſtand by this " threatening that God will ever, on account " of the ſins of parents, puniſh children, in " the ſtrict ſenſe of the word, *puniſh*, when " they deſerve it not. But in the courſe of " things, eſtabliſhed by his providence, it " comes to paſs, that the ſins of one perſon, " or one generation, lead thoſe, who come " after, into the ſame, or other perhaps greater " ſins;

then I beg leave to add, as my firm belief, that the *hatred* or *love* of the Almighty towards his creatures lies in the eaſieſt point of comprehenſion to every capacity among us. For we are all, in fact, equally the work of his hands, and all, as ſuch, equally objects of his paternal af-

" ſins; and ſo bring upon them double ſuf-
" ferings, partly the fruits of their predeceſ-
" ſors faults, partly of their own. And when
" ſucceſſive ages follow one another in crimes,
" beſides the natural bad effects of them,
" which puniſh them in ſome meaſure, God
" may juſtly threaten ſeverer additional cor-
" rection than he would inflict for their per-
" ſonal tranſgreſſions: both becauſe it may
" *deter men from propagating wickedneſs down*
" *to their poſterity, and becauſe, if it doth not,*
" *inveterate evils demand a rougher cure.*"
Archbiſhop Secker, on the ſecond Command-ment, in his Lectures upon the Catechiſm.

fection and care. If, therefore, he be ſaid to *hate* any one, it is clearly on account of a wilfully evil and diſobedient conduct; and if, in peculiar reference of ſelection and magnitude, to *love* any one, it is for his obedience, as far as the frailty of humanity will permit, to the dictates of reaſon and revelation, or, in one ſentence, the conſcientious integrity of his ways *(r)*.

To

(r) " For if we are not fully perſuaded that " He (id eſt, God) is of purer eyes than to " behold evil with indifference; if we ima- " gine that he can ever act unrighteouſly him- " ſelf or allow others to do ſo; that he is, in " any caſe, the author of ſin; or *eſteems* or " *loves* any thing in his creatures but *upright-* " *neſs* and *goodneſs*, or ſhews himſelf to be " other than a perfectly grea', and wiſe, and " *juſt*,

To proceed. I am afraid that although the proper ſtudy of mankind be man, we are leſs attentive to the moral and phyſical hiſtory of human nature than of many other leſs truly beneficial and important ſubjects. I am, for inſtance, now engaged in the hope of eſtabliſhing a poſition by a ſeries of argument, which, if it regarded any of our domeſtic animals, would ſcarcely admit of a doubt, much leſs incur the hazard of an experiment. In the propagation of horſes, of ſheep, or of black cattle, are not diſeaſes, and even blemiſhes, moſt carefully avoid-

" *juſt*, and *gracious* Being—ſo far as we do " this we miſtake his *nature* and *diſhonour* " him." Archbiſhop Secker.

ed? And is it not a received opinion, ſanctioned by long experience, that good qualities, ſuch as health, ſtrength, or fleetneſs, are, in general, tranſmitted to the offspring?

Upon a principle of this nature, as it ſeems to be all that we can fathom reſpecting animal excellence in the perpetuation of their kind, I derive an opinion, that not only abſolute inſanity, but alſo its moſt remote, if pre-diſpoſing cauſes, may become hereditary; and conſequently that promiſcuous cohabitation, more decidedly if it has been productive of repeated diſeaſe, although the calamity, in its full extent, be not apparent, perhaps, until the "third or fourth generation,"

may, ultimately, be ranked as a contributor *(ſſ)*.—Not indeed that I pretend to ſay that ſuch, even in the

(ſſ) " But ſuppoſing men not to corrupt the " innocent, but to ſin with ſuch alone as make " a profeſſion of ſin, yet even this manner of " breaking the law of God hath moſt dread- " ful conſequences. *It hinders the increaſe of* " *a nation in general. It leaves the few chil-* " *dren that proceed from theſe mixtures, aban-* " *doned to miſery, uſeleſsneſs, and wickedneſs.* " It turns aſide the minds of perſons from " beneficial and laudable employments, to " mean ſenſual purſuits. It encourages and " increaſes the moſt diſſolute, and, in every " ſenſe, abandoned ſet of wretches in the " world, common proſtitutes, to their own " *miſerable* and *early deſtruction*; and that " of multitudes of unwary youths who " would elſe have eſcaped. It debaſes the " heart, by the influence of ſuch vile and " profligate company, to vile and profligate " ways of thinking and acting. It ſometimes " produces

the moſt complicated ſtate of diſeaſe conſequent to debauchery, muſt be, unavoidably, the reſult:—but, as I have before obſerved, this, at leaſt, may generally be affirmed, that whatever contributes towards the debility of the parent, although we know not, to a certainty, what form

" produces quarrels that are immediately fatal:
" ſometimes friendſhips that are equally ſo to
" every valuable purpoſe of life. It leads men
" to extravagance and profuſion, grieves all
" that wiſh them well, diſtreſſes thoſe who are
" to ſupport them, and drives them to the
" moſt criminal methods of ſupporting them-
" ſelves. It tempts men to irregularities of
" every kind, *waſtes their health and ſtrength,*
" *brings on them painful and opprobrious diſ-*
" *eaſes, too often communicated to thoſe whom*
" *they afterwards marry, and to their miſerable*
" *poſterity, if they have any.*" Secker, upon the ſeventh Commandment.

it will borrow, it is moſt likely will, in a greater or leſſer degree, be communicable to the offspring.

The next, ſometimes remote, and, at others, proximate cauſe of inſanity and ſuicide, is grief. I mean not here to advert to every ſpecies of this greatly corroſive enemy to intellectual happineſs, but ſhall at preſent endeavour to be ſtrictly characteriſtic of modern manners. And, taking it merely in this view, adultery and ſeduction again appear as prominent features upon the canvaſs.—Grief, indeed, by whatever it be occaſioned, greatly agitates, and therefore muſt debilitate, the human mind; ſhame likewiſe is, if we except the power of religious re-

reſtraint upon a duly influenced heart, the grand barrier between virtue and vice: both of theſe, however, that is grief in a general, and ſhame in a particular, ſenſe, if an offending female be only thoughtleſs, not irretrievably, perhaps, allowing for an unguarded moment, not even deliberately vicious, may unite. As the conſequence, therefore, of female trangreſſion, notwithſtanding unfeigned and unaffected penitence, may not grief and ſhame, combining their truly melancholy dictates, abſorb the divine command of "Thou ſhalt not kill," and illicit a haſtily determined, but deciſive, rejection of exiſtence? Or, to go ſtill further, if the proof of her

her deviation be apparent, may not a double murder, I mean that of the mother and her child, by the ſame frantic hand of what may be termed the moſt improbable and unnatural of all ſuicides, at laſt form one horrid cataſtrophe? Shocking as this appears to reaſon, to religion, to humanity—yet inſtances of it have been but too frequent among us. Grief, ariſing merely from worldly diſgrace and ſhame, has ſtifled maternal ſenſation: the vengeance of the Almighty, in a future ſtate, has been hazarded, if not entirely overlooked: and what an animal, whom we regard as much inferiour to ourſelves, or even a common proſtitute, whom we rate as little leſs connected with

with us in a ſocial and reſpectable point of view, would have diſdained, (her character being no longer retrievable or conducive to her happineſs) the newly initiated victim of unhallowed indulgence is but too often known to have perpetrated!

Sons of gallantry and intrigue, let me arreſt a few moments of your attention, and preſume only to aſk, how does this picture ſit upon your conſcience? I ſpeak not to the veteran in vice, to the wretch grown grey in libertiniſm and infamy, of ſuch, alas! in every great city, there are but too many—but to the youthful ſpoiler of female honour, who, from the diſagreeable effects of promiſcuous cohabitation, has been led

to

to prefer ſeduction or adultery to lawful and, upon that account, irreprehenſible indulgence. Let me ſtand acquitted of arrogance or of an affected zeal, if, to the latter of theſe characters, I ſay—have you ever ſeriouſly pondered upon the probable conſequences of your unhallowed enjoyments? Did you ſuppoſe that, in the ſeduction of an unmarried female, you might be the prompter, I might call it the agent, of her own untimely end—if not likewiſe of her child's, of whoſe exiſtence, by the general laws of nature, you are alſo the parent? Did you imagine, if adultery be your object, that the life of her whom you diſhonour (at leaſt, if ſhe be not

deſtitute

deſtitute of reflection, of her worldly happineſs, together with that of her huſband, and all with whom ſhe can claim any affinity of blood) may, by your turpitude, be curtailed? Have you ever reflected, not leaſt in the ſcale of humanity, and, perhaps, of divine retaliation, upon the miſery which, in the mildeſt ſtate of conſequences, muſt be the portion of an affectionate and venerable parent, grey in appearance, and full of years, but hitherto in the ſpring of happineſs, and enjoyment of his exiſtence?—If neither of theſe conſiderations have yet had a place in your thoughts, permit me to become the humble inſtrument of your weighing but one of them now—

and,

and, if the heart be not entirely callous and depraved, I truſt you will not only take ſhame and inſtant remorſe to yourſelves, but alſo, in future, eſchew the evil of your ways.

Two other glaring vices of the preſent age, and of ſuch only, diſregarding the leſſer, I have hitherto treated, demand an inveſtigation: I mean gaming, and the improper uſe of ſpirituous, or indeed of any other, liquors. The effects of the firſt in an unſucceſsful, and, I will add, an unlawful and fooliſh riſk of property, require not a laboured expatiation. For, without a retroſpect into the hiſtory of the multitudes, who, from a ſtate of affluence and

 plenty,

plenty, have ſcarcely been enabled, either for themſelves or families, to purchaſe the humbleſt meal: without enumerating the numbers, who, by ſword, piſtol, or poiſon, have paid what is termed a debt of honour, impiouſly annihilating the demand of nature and the grave which the Almighty is alone authoriſed to call for,—the exerciſe of this amuſement, I uſe the gentleſt and moſt faſhionable phraſe, cannot, upon any extenſive ſcale, be defended. Gaming, in truth, keeps the mind in a continued ſtate of agitation. If, therefore, at the very beſt, in an ultimate ſenſe, it be ſucceſsfully purſued, will not the human intellect, from an alternate con-

conflict of hope and fear, frequently carried to extremity of ſolicitude, be irrecompenſably injured?

As, in my humble judgment, this can ſcarcely be diſputed, I proceed, in the next place, to obſerve that, with reſpect to the improper uſe of ſpirituous, or indeed of any other, liquors, the danger, I am candidly inclined to believe, has ſeldom, until too late for retrieval, been properly weighed by the aggreſſor.—Spirituous liquors, however, more particularly I would beg leave to remark, when taken in exceſs, or even when conſtantly reſorted to for the means of *temporary exhilaration*, are, in moſt caſes, inimical both to body and mind. There are, I doubt

not, ſome perſons now living who remember when this very dangerous liquid was under the immediate direction of the faculty, and, conſequently, permitted only for the purpoſes of medicine. When the patient recovered, the adminiſtration of it, like that of opiates in the preſent day, was recalled; and the judicious phyſician, as I have been told, on taking his leave, moſt forcibly endeavoured to inculcate the idea that, as artificial ſpirits had then proved the means of a happy—perhaps an unexpected recovery—their continuance ſhould be omitted until another occaſion ſhould obtrude itſelf of the ſame very critical importance.

I do

I do not however mean to reſt the danger of an inebriated courſe merely upon a ſtory, which, as I remarked the tale at an early period of life, and cannot recollect my voucher, may, or may not, be true;—but, in addition, I will endeavour to pourtray the character of ſuch a perſon, as it muſt invariably appear to every attentive obſerver. View then, and there are but too many objects ready for contemplation, the unhappy ſlave of habitual intoxication. Mark, in the firſt inſtance, the wildneſs of his aſpect, and the inconſiſtent tenor of his actions. See his feet refuſing to perform their wonted office, his tongue and lips incapable of due articulation, his whole frame

trembling, convulſed, and parched with fever, while his converſation is not only, at moſt times, offenſive to politeneſs, decency, religion, and truth, but, for conſiſtency and connexion of ideas, below even the efforts of a child!—Does ſuch a man deſerve the ſtrength and faculties vouchſafed by his Maker! Can ſuch a man be ſaid to ſet a proper example to his family, his neigbours, or friends? Or can ſuch a man be expected long to retain a ſanity either of body or mind?

Again I repeat that, although I am at preſent only upon a broad ſyſtematic outline, independent of minuter references, the ſcruples of delicacy, as they reſpect the more prominent

minent features of modern gallantry and vice, muſt not be too ſtrictly adhered to. In addition then to the general evils of conſtant, or very frequent, inebriation, what, let me further aſk, (thoſe ſtill remaining in force againſt the human conſtitution) may be expected if ſuch a courſe be continued, for the purpoſe of drowning unwelcome reflection, during the progreſs of the ſhameful diſeaſe already glanced at and the medicines neceſſarily to be exhibited for its extinction? May not ſuch a combination of mental hoſtility, if not immediately, yet remotely, be productive of ſome chronical, or hereditary complaint,—and is it improbable, in ſome branch of ſuc-

ceſſion, that it ſhould at laſt terminate even in abſolute inſanity? Should this be the caſe, ſurely, whatever be the ſupervening diſorder, or however calamitous its effect, we cannot derive its ſource from the arbitrary decree of the Almighty: we cannot make uſe of our Saviour's words, "Neither hath this man "ſinned or his parents"—in a word, we cannot ſay that this is brought forward for the ſole purpoſe "of "glorifying God," for, although the unhappy object of ſuffering may, as far as it reſpects immediate tranſgreſſion, have been himſelf innocent, we cannot exonerate the anceſtor, if he be even of ſeveral prior generations, from having laid the foun-

foundation of that miſery now ſo fatally operating againſt the happineſs of his poſterity.

I now draw near, for the preſent at leaſt, to a concluſion of theſe eſſays. Should they be favourably received by the world, and contribute toward the diminution of that torrent of vice and immorality now ſo univerſally complained of, if only upon *prudential*, not religious, or, ſtrictly ſpeaking, even moral, motives, I may, as the ſubject is by no means exhauſted, again take up the pen in continuation. At all events, however, what is here offered, like the ſketch of a great river, may convey ſome idea of modern manners, part of which, at leaſt, it will be

be wiſdom to amend or divert in their courſe: and indeed, in the beſt of caſes, there are always a number of rocks, and ſhoals, and quick-ſands, in the navigation of the human race through the world, which require the ſkill and aid of minutely attentive pilots. May every one, in his reſpective ſtation, and according to the beſt of his judgment, ſtudy, both for himſelf and the riſing generation, to ſhew that he is not intirely incompetent to the arduous taſk!

To facilitate ſuch an important and truly humane, as well as chriſtian, purpoſe, let me remind the reader, of every age and rank in life, that *good* and *evil*, by the eternal laws

laws of nature, are progreſſive: nevertheleſs the Almighty is not upon this account, nor ought he upon any, to be conſidered as the author of *evil* to his creatures. God has indeed permitted, but never given a ſanction to, immorality and vice. Were it otherwiſe, he muſt, in favour of the perſonally innocent, in which claſs all infants may certainly be included, work almoſt perpetual miracles: for ſurely it would be little leſs than a miracle, if children, the offspring of greatly diſeaſed parents in immediate, or progreſſive, generations, ſhould be as healthful and unimpaired as thoſe to whom diſorder and exceſs have neither been proximately or remotely known.

How

How many indeed have been the practical, and therefore credible proofs, which, without any labyrinth of reaſoning, juſtify this poſition. In other words, how many have been the perſons of elevated rank and fortune, who, at laſt convinced of their own, or of their anceſtors criminality of conduct, by way of atonement to poſterity, or the peace of their own wounded minds, have married females of humble, but as far as human judgment could diſcriminate, of wholeſome and uncontaminated extraction !----Unportioned, ſave by unimpeached virtue: unintereſting, I ſpeak merely as to the eye of a newly awakened and ſelf-intereſted libertine, ſave by the

the regularity, the health and longevity of her forefathers, traced backward as far as poſſible,—the artleſs and blooming inmate of a cottage has even been ſtrongly, and ſometimes unſucceſsfully *(t)*, ſolicited to exchange the humility of her ſtation, and the paucity of her proſpects for all that the united blaze of dignity and wealth could poſſibly offer!

To conclude. If then any perſon ſhould be inclined, notwithſtanding what I have offered upon this ſub-

(t) "Better is the poor, being ſound and "ſtrong of conſtitution, than the rich man "that is afflicted in his body.—Health and "good ſtate of body are above all gold, and "a ſtrong body above infinite wealth." Eccleſiaſticus, Chap. 30. ver. 14, and 15.

ject,

ject, to laugh at the tranſmiſſion of inſanity, and ſuicide as its effect, or indeed of any other diſeaſe, to poſterity, let him not, at leaſt, forget, that, by a continual courſe of irregularity and vice, he may bring one, or all of theſe upon himſelf. And even if the calamity be of another nature; if it be only loſs of fortune, or of a peaceful conſcience; if it be only a lingering and painful diſeaſe, the loſs of public approbation, or a premature old age, cauſing him to conſider the days he poſſeſſes as deſtitute of pleaſure and comfort—ſhall not either of theſe be thought ſufficient to damp the career of vicious indulgence,

gence, and inculcate regularity of conduct?

In truth, a virtuous and healthful old age, more eſpecially if it be combined with a rational piety towards our Creator, a firm faith in the chriſtian religion, and love to all the human race, is, of itſelf, a ſituation greatly to be deſired. How much, however, muſt it be heightened, if the ſocial and moral duties have been preſerved inviolate, and if, in addition, an uncontaminated offſpring has been vouchſafed, whoſe thoughts whoſe words and actions, are all gratefully devoted to the ſatisfaction and happineſs of the parent?—An extenſion, as in primitive times, of life, not a diminution, as in modern,

will